N. 6.

A

SERMON

PREACH'D on the

Fifth of *November*

In the YEAR, 1719

Wherein the *Greatneſs of our Salvation* by King WILLIAM III. (Of glorious Memory) is repreſented as an Occaſion of *continual Joy* to theſe Nations; particularly, on Account of the *Time* and *Manner* of his delivering us from **Popery** and **Arbitrary Power.**

By S. WRIGHT.

PSAL. LXXVIII. 4, 5.

——*Shewing to the Generation to come the* Praiſes *of the* LORD, *and his* Strength, *and his* Wonderful Works *that he hath done.*

For he eſtabliſh'd a Teſtimony in Jacob, *and appointed a Law in* Iſrael, *which he commanded our Fathers, That they ſhould make them known to their Children.*

LONDON:

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G.R. III.
HONI SOIT QUI MAL Y PENSE

PSAL. IX. 14.

---- *I will rejoice in Thy Salvation.*

THIS DAY is very juſtly obſerved as a Day of *Rejoycing*. Whoever ſeriouſly reflects on our repeated and wonderful Salvations from *Popiſh Tyranny*, and *Cruelty* muſt be fill'd with adoring admiring Thoughts of that wiſe and watchful Providence that has done ſuch great Things for us. To be ſaved from *Popery*, its *Plots*, its *Prieſts*, and its *Princes*, muſt be an occaſion of perpetual Joy to theſe Nations.

If the Salvation of *David* and his People deſcribed in this *Pſalm*, was worthy to be ſet down to GOD as *his Salvation*, and to be had in continual Remembrance; we alſo may juſtly aſcribe *our Deliverances* to the ſame Almighty Being, and ſhould perpetuate the *Memory* of what he has done for us, *giving Glory to his Name*. For

I. The *Salvation it ſelf* was very great, and of the ſame *kind* in both Caſes.
II. The *Characters of thoſe Enemies* from which each were ſaved, do exactly agree.
III. The *Time* of their Salvation and ours being wrought, renders both remarkable. And ſo alſo do's
IV. The *Manner* of its being effected.

I. The SALVATION IT SELF was very great, and of the ſame Nature both in *David's* Caſe and *Ours*.

True Religion and the Worſhip of God was promoted againſt the Attempts of *Idolaters* in both Caſes. The *Rights* of particular Perſons who had been injured, were reſtor'd and maintain'd. The *Lives* of many were ſaved and preſerved, which otherwiſe had been loſt and deſtroyed. And that *National Conſtitution* and *Form of Government* was eſtabliſh'd, which was the beſt ſecurity of Property, and Privileges *civil* and *ſacred*.

Whatever *David* and his People were in danger of ſuffering from their *Heathen* and Blood thirſty Enemies, we had reaſon to fear from the prevailing of *Popery* in theſe Lands. For whilſt K. *James* II, and his *Popiſh Adviſers*, were determin'd to reſt ſatisfied with nothing leſs than the *utter Ruin* of the *Proteſtant Religion*; they muſt, of conſequence, be led to ruin *all* that ſhould ſtand in the Way to their accompliſhing that Deſign. The Miſeries which this muſt have brought upon us, are beyond Deſcription. But we may read enough to make our very Fleſh tremble in the *Jeſuits* Scheme projected for our ruin,

and

and laid before K. *James*; of which I publiſh'd an Account two Years ago. And to that we may add, the *open Declarations* and *Proceedings* of the Government and Papiſts in K. *James*'s Reign to take away our Religion, Liberties, and Lives: Of which I publiſh'd a very particular Account in the *laſt Years* 5th of *November Sermon.*

Thoſe who care not what Religion is uppermoſt (having none that they can call their own) may make light of this Day's Salvation if they pleaſe: But no man, certainly, who has any Senſe of the Worth of Religion, or any Hopes of a *perſonal Intereſt* in the Bleſſings of it, can reflect on the violent Attacks that were made upon it, and the reſolute Proceedings to overthrow it, without eſteeming the REVOLUTION in 1688 one of the *greateſt Salvations* that ever was wrought for a People.

Thoſe who were reſolved to abide by our *Proteſtant Eſtabliſhment*, were ſure to meet with Perſecution, Barbarities, and Death in the End, had not GOD raiſed up a *Deliverer* for us. 'Tis folly to mince Things, or to regard them that do ſo, on ſuch an Occaſion as this; when it was reſolved, that the *Proteſtant Religion and Intereſt* in theſe Nations ſhould be *overthrown*, let the Attempt *coſt what it would.**

Hence it was, that the Prince of *Orange* in his Letter to the *Officers* of the *Army* tells them, "That they were only made uſe of as Inſtru-"ments to *enſlave* the *Nation*, and *ruin* the *Pro-*"*teſtant Religion.*" And in his Letter to the *Officers* of the *Engliſh Fleet* he writes, "It is evi-

* See the *laſt Years Sermon* on this Text. *p.* 5, 6.

"dent

" dent that the *Papiſts* had reſolved the *intire* " *Ruin* of our Religion in *Great Britain*, as it is " effected already in *France*." There is a Paſſage worthy our reciting on this Head, in the *Prince* of *Denmark*'s Letter to K. *James*: " I am not " ignorant of the frequent Miſchiefs wrought in " the World, by *factious Pretences* of *Religion*; " but were not Religion the moſt *juſtifiable Cauſe*, " it would not be made the moſt *ſpecious Pretence*." And ſoon after he adds " This, Sir, was that " *irreſiſtable* and *only Cauſe* that could come in Com- " petition with my Duty and Obligations to " your Majeſty, and be able to tear me from " you; while the ſame affectionate Deſire of " ſerving you continues in me." *

The *Danger* of *Religion* was not, like the late pretended *Danger* of the Church, an Invention of deſigning *Courtiers*; or the Cry of a *factious* and *diſcontented People*; or the Language of a *foreign Prince* only, at the Head of an Army; but it was a thing openly avowed, and manifeſt from *unconteſted Facts*, declared and proved in a multitude of *Publick Papers*, and moſt fully expreſs'd in Addreſſes and Applications made to the Prince of *Orange* from all Quarters. It was " a not being " able any longer to diſguiſe their *juſt Concern for* " *the Proteſtant Religion* †" that even *tore away* the moſt endeared *Branches* of the King's own *Family* from him. And hence it appears that the *utter Ruin* of our *Religion*, and conſequently of every Thing *dear to us*, was juſt at hand.

Let not the REVOLUTION, then, that was begun as on this Day be *forgotten* by us, or ac-

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* Comp. Hiſt. of *Engl.* Vol. III. *p.* 498. † Ibid.

counted

counted a *light matter*. But as *David* rejoyced in *his* Salvation, on account of the *Worſhip* of God in *Zion* being preſerved, and *true Religion* ſecured; ſo, let us rejoyce in *our* Salvation on account of its preſerving the *Goſpel Inſtitutions* and *Privileges* to us. The *Prophets* and righteous Men of old *deſired to ſee the Things that we ſee*, and *to hear the Things that we hear*, but did not *ſee* or *hear them*: If, therefore, the Security of *their* Worſhip and Religion was a Joy to them; much more ſhould ours be ſo to *us*.

II. The Character of thoſe Enemies from whom both *Iſrael* and *Britain* were ſaved, affords further Occaſion for rejoycing.

The *boaſting inſulting Spirit* of an Enemy makes the Pleaſure more, and the Joy greater in being ſaved from him. And the more *cruel* and *bloody* thoſe *Hands* are from which any are reſcued, the louder will their Triumphs be, when they ſhall ſee the Tables turn'd; and thoſe who had *made a Pit* for *others*, ſink down into it *themſelves*. And further, if to *Pride* and *Cruelty* we add conſummate *Treachery* and *Perfidiouſneſs*, then to be delivered from the Power and Deſigns of *ſuch Enemies* muſt make a Salvation glorious and joyful beyond Deſcription.

Such were the Enemies of *David*; and ſuch the Enemies of the *Proteſtant Intereſt* in theſe Nations: As the *Sermons* I have publiſh'd on *theſe Days* the *two preceding Years*, do very particularly and largely ſhew. I ſhall not therefore ſtay upon this, but proceed to the next Head,

III. The Time of *Iſrael*'s Salvation and of *ours* being wrought, renders both very eminent and remarkable. *David*

David and his People were in very great Diſtreſs, they were * *oppreſſed*: And they were † *poor* and *needy*; not able to *help themſelves* as Matters then ſtood: And they were at the very || *Gates of Death*, very little Space and Room was left for *help to come from Others*. How much *this* was *our Caſe* in the Reign of K. *James* II, will appear from the ſeveral Things that I have to lay before you: From which theſe *two particulars* will be fully proved; That we were *not able to help our ſelves*: And That there was but *very little Room and Space left for help to come from Others*.

1. *We were not able to help our ſelves.*

'Tis a very thoughtleſs and vain Way of talking, for any to pretend, that the *Engliſh Nation* was able to throw off the *Yoke*, as ſoon as it felt the Miſeries and the Weight of Oppreſſion; or, that, of *our ſelves*, we were able to caſt out a *Tyrant*, or bring a *Popiſh* Prince to Law and Reaſon. For, whoever conſiders how much K. *James* was ſet upon the Advancement of *his Religion*; and what Advantages the *Papiſts* have in *England* for ſetting up *Popery afreſh*, beyond what they have in any other *Proteſtant Country*; * and then conſiders what *Power*, and *Places*, K. *James* had put into the Hands of *Papiſts* and their *Adherents*; whoever I ſay conſiders theſe Things, muſt be ſenſible, that it was a vain Thing for us to imagine we were able to *help* and *ſave our ſelves*.

For how could we do any Thing for our ſelves, but either by a *Parliament*; or by ſuch *Advices* in *Council* as ſhould influence the King's Mea-

* Ver. 9. Of this *Pſalm*. † Ver. 18. || Ver. before the *Text*.
* See the Sermon on this Text *Nov.* 5. 1717. *p.* 16, 17.

ſures;

ſures; or by a general *taking up of Arms*, and oppoſing by *Violence* thoſe Proceedings which would otherwiſe effect our ruin? But, if we could not help *our ſelves* by any of theſe Ways, then we could not be the Authors of our own Salvation.

To begin with the Firſt: A *Parliament* could not ſave us, becauſe no Solicitation could procure the ſitting of a *Free-Parliament*. The moſt *earneſt Entreaties* of ſome, whom the King counted his *Friends*; the moſt *humble Petitions* of others, his principal Subjects; the Remonſtrances of thoſe about the Throne, both in *Church* and *State*; and the Expectation and Deſire of a Parliament, made known to the King from all Parts of the Kingdom; yet could not prevail upon the *Governing Party*. Thoſe by whom the *King* reſolved to be guided, repreſented, "That if he call'd a Parliament, "he would be in Danger to ſee his great Forces, "which he had then on foot, unite with his "Parliament againſt him; or at leaſt, a Diſ-"content and Diviſion would ariſe amongſt "them: But if he ſtood his ground and ſuffered "*no Parliament to meet*, all would faithfully ſtick "to him ſo long as he abſolutely relied upon his "Forces. And this was the Advice he took."* And which he was reſolved to abide by, tho' it ended in his ruin. So that our Salvation could not come from a *Parliament*.

Nor could we hope that any *private Applications* to the King ſhould be of any Service to us; or that any Thing ſhould be brought about by *other Counſels*, when the *great Council* of the Na-

* Hiſt. of the *Deſertion*. See *State Tracts*, Vol. I. *p.* 66.

tion was not allowed to be called together or conſulted. 'Tis certain that no Advices of the *privy Council* could prevail againſt the Perſwaſions of the *Roman Catholicks*; but even what *every Body advis'd the King againſt*, was without effect, when the *Popiſh Party* declared for it; as one who was then *Principal Secretary of State* tells us.*

So that the only remaining Method to *help our ſelves*, was, a *general taking up of Arms*, and oppoſing thoſe Proceedings by Violence, which no Counſels nor Entreaties could prevent or alter. But, how was it poſſible to Concert, or Attempt any Thing of this Nature, when the *King* had *already* a numerous, and powerful *Army* to ſupport his Deſigns; and to watch all the Motions of thoſe who ſhould any where *begin* an Inſurrection? The *Hiſtory of the Deſertion* ſpeaks full to this purpoſe: "It was reſolved to keep up a "numerous Army to ſuppreſs *betimes* any Party "that might ſtirr in the Nation: And the more "to fix the Soldiers to the Intereſt of the King "and his *Popiſh* Counſellors, they were not only ex- "empted from the *civil Juriſdiction*, but ſuffered "to commit what Injuries they pleaſed almoſt without Reſtraint."† And that this Army might be the more ſecurely Relied upon, it was, by Degrees, to be fill'd up with *Iriſh*, and *Roman Catholicks*; and ſo many Steps of this kind were taken, as made all Men's Hearts fail them thro' Fear, and put 'em upon ſeeking ſome Help and Relief from *abroad*.

For when all Heads and Hearts were joined, yet none were able to think of any Method where-

* Earl of *Sunderland*'s Letter, publiſh'd in 1689. See *State Tracts*, Vol. I. *p.* 53. &c. † Ibid. *p.* 39.

by

by the *Proteſtant* Intereſt in theſe Lands could poſſibly *ſave it ſelf*. Our help muſt now come from *others*, or we muſt ſink and periſh. This is very movingly acknowledged in the *Memorial*, ſent to the *Prince* and *Princeſs* of *Orange*, in theſe Words; "'Tis with *bleeding Hearts* that in this "manifeſt *extreme Oppreſſion* and *Danger*, we beg "your Higneſſes Aid to defend the Rights of "the Crown and the Realm."

Several of the Proteſtant Nobles and Gentlemen went to *implore the Prince of Orange's Aſſiſtance to prevent their Ruin.** And at this Juncture (ſays the *Hiſtorian*) all "the Proteſtant Eyes and "Hearts in *England* were caſt and fix'd on "*Holland*."

Can we look back to ſuch a Time as that, when the Proteſtant Intereſt was juſt ready to be ſacrific'd, and when it lay entangled and oppreſs'd, not able to *help it ſelf*; and ſhall we ſpeak or think coldly of our Deliverance as at *this Day*? Or ſhall we again be willing to fall into *Popiſh* Hands? *Save* us *O Lord we beſeech thee, from this Generation for ever! And, in Order to future and further Salvations, make us more thankfull for paſt Salvations!*

But to increaſe our Senſe of the Mercy of this Day, let us further conſider.

2. That *there was but little Room and Space left for help to come in to us.*

None but the *Prince* of *Orange* could undertake our Deliverance, as Matters then ſtood: And nothing leſs than *his Valour* and *Virtue* could

* Comp. Hiſt. of *England*, Vol. III. *p.* 488.

give hope of Succeſs in ſuch an Undertaking. *One* of King *James*'s *Privy Council* tells us,* "That after the News of the Prince's Deſigns "firſt came to *England*, they were not look'd up- "on for ſome Time as they have prov'd; no "body foreſeeing the Miracles He, [the Prince "of *Orange*] has done by his wonderful Prudence, "Conduct, and Courage: For the greateſt "Thing which has been undertaken theſe Thou- "ſand Years, or perhaps ever, could not be effe- "cted, without Virtues hardly to be imagin'd, "'till ſeen nearer Hand."

Had that *Prince* refuſed to interpoſe betwixt us and Ruin; or had his valuable Life (which was ſo often and ſo greatly expoſed) been cut off; how ſoon had our Popiſh Enemies gain'd their Ends upon us!

"It happen'd indeed (as Hiſtory informs us) "that the Fortune of *England*, and that of the "greateſt Part of *Chriſtendom*, came to be link'd "together; and their common Liberties muſt, "of Neceſſity, have undergone one and the "ſame Fate. The latter [They abroad] from a "natural Principle of Self-preſervation, were re- "ſolved to make the laſt Effort to break the *Fet- "ters* which they ſaw were ready to be impos'd "upon them: And the others [the Proteſtants "of *England*] animated by the Example of their "*Anceſtors*, and the *Conſtitution* of their Country, "which is diametrically oppoſite to *Tyranny*, "were reſolved to venture *All* to retrieve them- "ſelves and their Poſterity from the Chains that "were already put upon them."

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* *State Tracts*, Vol. I. p. 54.

"But

" But (the Account ſtill goes on) both the " *one* and the *other* might have ſtrugled in vain " till *this Day* with the Ruin that threatned them, " if Heaven, in pity to their Condition had not " provided, in the Perſon of the *Prince* of *Orange*, " the ONLY *Sanctuary* that was left them to " ſhelter their ſinking State. This Prince, by " his Mother was a *Nephew* of *England*, and, " in Right of the *Princeſs* his Wife, the Pre- " ſumptive Heir of the Crown. By his Fa- " thers ſide he was Heir of an Illuſtrious Fami- " ly, that eterniz'd their Name, by delivering " their Country from ſlavery; and laying the " Foundation of a mighty *common Wealth*, which " has ſince prov'd the greateſt *Bulwark* of the " Proteſtant Religion, and the chief Support of " the Liberty of *Chriſtendom*. A Family born " for the Good of Mankind, to be the Scourge " of Tyrants, and Deliverers of the oppreſſed."*

Whilſt we think of our *All* thus reſting (under God) upon one *ſingle Perſon*, and that he muſt hazard his *Life* in attempting our Salvation, who can look, without trembling, upon ſuch a State of Things: Whatever ſome may talk at preſent, a Writer in the Beginning of King WILLIAMS Reign tells us, † " That the migh- " ty Enterprize of his Majeſty was the Reſult " of the united Conſultations of *all* the foreign " Proteſtant *States* and *Princes* in this part of " *Chriſtendom*: Who ſettled upon it as the *laſt* " *caſt*---for their Religion and Liberty; and " with a trembling Expectation made Vows to " Almighty GOD for the Succeſs of an At-

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* Comp. Hiſt. of *England*, Vol. III. *p.* 472. † See the *Anſwer* to King *James*'s *Declaration*, *May* 8. 1689. *State Tracts*, Vol. II. *p.* 61.

" tempt,

" tempt, they wiſely foreſaw carried in its Womb " the Fate, not only of theſe *three Kingdoms*, " but of all the Reformed Churches of Europe." Thus you ſee how *little Room* there was, in the Apprehenſions of all Wiſe Men, for the Effecting of our Salvation.

And then again to conceive a-right of the Greatneſs of our Deliverance, let us conſider how *little Time and Space* there was for the Attempting of it.

After the brave *Prince* of *Orange* had complied with the Solicitations that were made, and had reſolved to hazard All for our ſakes, He was obliged to act with ſo much *Expedition*, that there was a great deal more reaſon to fear a Diſappointment than to hope for Succeſs.

The *Dutch* were then in the greateſt Danger, and might very ſuddenly have wanted both their *Fleet* and their *Forces*, had the *French Army* been ordered to the *Spaniſh* Netherlands which was then commanded to fall upon *Philipsburgh*. *

And had not the Prince of *Orange* come over to *England* before the *popiſh Party* had got, and ſent abroad, a juſt and certain Account of the State of King *James*'s Affairs, both Ships and Troops had been furniſh'd by *France* to oppoſe the Deſigns of the *Dutch*. Nay, ſuch were the Diſpatches and Propoſals of *France*, that our Hiſtories aſcribe it to *Providence alone*, that ſuch Propoſals were refuſed †. The French King offered K. *James* no leſs than *Thirty Thouſand Men*, with a *Fleet* to joyn the *Engliſh* againſt *Holland*, and very large Supplies of *Money*. And after that the *French*

* See a diſtinct Account of this in my Sermon on the 5th of *Nov.* 1712. † Comp. Hiſt. of *England*, Vol. III. *p.* 488.

Ambaſſador

Ambaſſador propos'd to the Engliſh Court, That *France* ſhould carry the War directly into *Holland*; " An Overture that was highly approved by " ſome of K. *James*'s Council, but ſo warmly " oppos'd by others, that it was happily ſet aſide. " And this again (ſays the Hiſtorian) was very " providential, that ſuch an Offer was rejected; " for the Acceptance of it muſt have prevented, " or at leaſt retarded the Deſigns of the *Prince* of " *Orange*. *

Indeed to me it appears that the *retarding* of thoſe Deſigns, would have prov'd an effectual *preventing* of them. For in a very little time, King *James'* Army would have been model'd ſo as to conſiſt only of *Iriſh*, and other *Papiſts*, or ſuch as were ready to fall in with their Meaſures. And, no doubt, the Forces would have been continually *augmented*, the more the Proteſtants ſhould exert themſelves, and ſhew their Reſolutions to oppoſe the Court. 'Tis alſo certain that a very few Months would have given the *French Court* a more perfect View of the State of *England*; and would have ſhewn the Neceſſity of their aſſiſting King *James* and the *popiſh Party* here in order to their compaſſing the Overthrow of the Proteſtant *Religion*. All this while the civil Government was undermin'd and weaken'd, and Things were every where thrown into a *Confuſion* that might the better make Way for a *new Eſtabliſhment*. An *arbitrary* and *military* Government muſt in a very little time wholly have ſet aſide the *civil* Government. And in this Juncture, if King *William* had not come (as Mr. *Johnſon* expreſſes it) " there

* Comp. Hiſt. of *England*, Vol. III. *p.* 489.

" had

" had not been a Kingdom for him to govern:
" *England* had been a Wilderneſs of howling *Iriſh*,
" a Rendevouz of *French* apoſtolick Dragoons, a
" Neſt of Prieſts and Jeſuits, and any thing but
" a Kingdom †.

Beſides; *Scotland* was now ſubdued ſo far, that Forces were order'd from thence to pour in upon *England*.

An Account of the State of *Ireland* I gave you in the *laſt Years* Sermon; but not having there ſaid any thing of *Scotland*, I ſhall now give you a brief Repreſentation of the *State* of *that Kingdom*.

Their *Declaration of Right* tells us, That their *Conſtitution* was invaded and alter'd. " Publick
" Schools and Societies of the *Jeſuits* were erect-
" ed; and Maſs was not only allow'd to be
" publickly ſaid, but Proteſtant Chapels and
" Churches were converted to publick Maſſ-
" Houſes. Popiſh Books were allowed to be
" Printed, and diſpoſed by a Patent to a Popiſh
" Printer. The Children of Proteſtant Noble-
" men and Gentlemen, were taken and ſent a-
" broad to be bred Papiſts. Popiſh Prieſts had
" Penſions to pervert Proteſtants from their Re-
" ligion. The Proteſtants were diſarmed, while
" at the ſame Time Papiſts were employ'd in
" Places of the greateſt Truſt, both Civil, and
" Military. Oaths were impoſed, and Money
" exacted contrary to Law. A ſtanding Army
" was kept up, and maintain'd upon free Quarter.
" The Officers of the Army were employ'd as
" Judges throughout the Kingdom, by whom
" the Subjects were put to Death without legal

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† Preface to Remarks on Dr. *Sherlock*'s Book.

" Tryal,

" Tryal, Jury, or Record. Exhorbitant Fines " were impos'd to the Value of the Parties " Eſtate; extravagant Bail was exacted, and " Fines and Forfeitures diſpoſed of, before any " Proceſs or Conviction. Perſons were impriſon'd " without expreſſing the Reaſon. Eſtates were " made to be forfeited upon Streches of old and " forfeited Laws, upon mean and frivolous Pre- " tences, and upon lame and defective Proofs." In ſhort, ſuch were the Miſeries of the *Scotch* Nation under the Reign and Tyranny of King *James* VII. that when they came to *Petition* and *Plead for a Devolving of the Government* upon King WILLIAM after the Revolution, they CONJURE the *Eſtates* of the Kingdom aſſembled at *Edinburgh* in ſuch a Manner as this:

" By the Cry of the Blood of our murthered " Brethren."

" By the Sufferings of the baniſh'd Free-born " Subjects of this Realm, now groaning in Ser- " vitude, being ſold into Slavery."

" By the Miſeries that many Thouſands for- " feited, diſinherited, haraſs'd and waſted Houſes " and Families have been reduced to.

" By all the Sufferings of a faithfull People, " *&c.*"

In ſhort, " the *Popiſh Party* ſoon reap'd a full " Harveſt of their Hopes in *Scotland*, inſomuch " that there were ſcarce left the leaſt Remains of " antient Liberty in that Nation."

Now let us conceive of *Ireland* and *Scotland* as thus reduced, and brought into ſuch a miſerable Condition already; and then conſider all thoſe other Things before mention'd with reſpect to *England*, and how ſoon Matters were like to be carried to the ſame Extremity; and, it ſhould

ſeem, had the *French* any way contrived to *retard* the Coming of the *Prince* of *Orange*, He muſt either have been *prevented* coming *at all*, or would have come to *no purpoſe*.

Eſpecially if to this we add, the unhappy Managements of the *high flown Clergy*; their ignorant (or wickedly deſigned) and zealous preaching of *Paſſive Obedience* to a *Tyrant*, inſtead of directing it to the *Laws* and the whole *Legiſlature*; their giving People the moſt terrible Apprehenſions of *reſiſting* their King, and ſo doing all that in them lay to *tye* up the *Hands* of the Nation, that we might become a more certain and eaſie Prey. " But God be thanked (ſays a Divine of " another Stamp in the *Church* of *England*) tho' " this Doctrine *fill'd* the Ears of the Nation for " a long Time, it never *bored* them; for if it " had, the *Prince* of *Orange* with all the Power " of *Holland* could never have brought us a De- " liverance, nor have been able to reſcue theſe " three Kingdoms from themſelves, and from " their own choſen and voluntary Bondage."* 'Tis however certain, that ſuch continual *Preaching* as this, had an Influence upon ſome amongſt us; and muſt render the *Prince* of *Orange*'s Deſcent, the leſs likely to be ſucceſsful, the longer ſuch Principles were inſtill'd, and the further they ſpread.

And therefore, when the *Prince*, upon his arrival, *invited* and *required all Perſons to aſſiſt him to execute the Deſign on which he came*; the Author I juſt quoted ſays, " This Invitation ſounded the " beſt to him of any that came ſince the Goſpel

* Mr. S. Johnſon's *Reflections on the Hiſtory of* Paſſive Obedience.

" came;

" came ; but according to the *Paſſive Obedience-*
" *Men*, it was a Call to Hell, and to dip the
" Nation one and all into Damnation : *For he*
" *that reſiſteth, ſhall receive to himſelf Damnation.*
" If the Prince had directed his Invitation to
" *them*, he had ſpoken to Stocks and Stones that
" could not ſtir : Nay, they could not poſſibly
" be *neutral*, for by their forward treacherous
" Loyalty, they had ſtak'd down their Lives
" and Fortunes on the other Side long before."
Hence it came to paſs, that " there was not an
" *honeſt Man* in *England* capable of joining the
" *Prince*, but he that thought it his Right to de-
" fend his Right."* And theſe were comparatively ſo few, that, " as the ſame Author ſpeaks
" in another Place, the glorious Expedition un-
" der the *Prince* of *Orange* had been a Blue one
" if Paſſive Obedience had been believ'd, as it
" was conſtantly preach'd, for Goſpel."

In ſo dangerous a State of things as this, every one muſt be ſenſible, how much more *Difficult* the Attempt of our great Deliverer was like to be, if it had by any means been *delayed*. So far as *Time* might ſtrengthen the *Popiſh* and *Paſſive Obedience* Party, ſo far it muſt weaken the true *Engliſh* and *Proteſtant* Intereſt ; and conſequently render an Attempt to ſave us the more impracticable. This was evident in the Managements of King *James* and his *Popiſh Adviſers*, when it was thought the *Dutch* Fleet was diſabled from attempting any thing again that Winter, by the Storm which hapned upon their firſt ſetting ſail. Then was writ a *Pamphlet* entitled the *Dutch*

* Mr. S. Johnſon's *Argument*, &c. To *the Parliament*.

Deſign Anatomiz'd, &c: the Intent of which was, to ſhew, "that if ſuch a Deſign miſcarried, not "only the Redreſs of our Greivances was utter-"ly to be deſpair'd of, but thoſe who had made "Propoſals for our Relief, were already arraign-"ed for the King's Enemies, and accordingly to "be treated."*

And after all, a Salvation which could come to us no other way but by *Sea*, muſt be look'd upon as very *doubtful*, and what might have been delayed 'till it became impoſſible. Heaven ſhew'd how intirely dependent we were upon it for Succeſs, by ſuffering a Storm to ariſe, which continued with ſo much fury, for twelve Hours, that the *Dutch* Fleet was forced to return to the Place from whence they came, or to put into other Harbours as they could. Many Horſes, and dead Men, were thrown into the Sea, and conſiderable Damage was ſuſtained in the Shipping. Thus might freſh Storms have riſen, and contrary Winds have blown, upon every further Attempt. But inſtead of this (ſuch was the Mercy of God, and the Goodneſs of his Providence) that the next time of ſetting ſail, all proved ſucceſsful. *Succeſsful* even to a Miracle; for with a Wind that ſuited their purpoſe, there was alſo a *Fog*, which prevented their being diſcovered by the *Engliſh* Fleet, then conſiſting of thirty ſeven Men of War and ſeventeen Fireſhips, and which lay ready near *Harwich* with Orders to attack the *Dutch*, had they ſeen or met with them. But the *Dutch* Fleet, large as it was, conſiſting of

* *State Tracts*, Vol. I. *p.* 57.

betwixt

betwixt four and five hundred Sail, made their way without Diſcovery, till they were ſeen betwixt *Dover* and *Calais*, from whence they were carried *Weſtward* with a freſh and proſperous Gale. And the fifth of *November* they arrived at *Torbay*, where the Prince had appointed to land. The Morning proving hazy and rainy, they had overſhot the Place at firſt; yet ſo it was, that the Weather clear'd up, and the Wind of a ſudden turned about juſt to ſerve their Purpoſe. "This Change of the Wind was obſer-"ved by Dr. *Burnet* to have been of no long Du-"ration, but immediately it chop'd into another "Corner when it had executed its Commiſſion.

Whoever reflects on the *Speed* and *Seaſonableneſs* of this Expedition, muſt be very thankful for ſo happy a *timing* of it: And for theſe moſt ſignal Appearances of Heaven in order to our Salvation.

I ſhall now cloſe this Head, with a recital of the Prince of *Orange*'s *Speech* juſt before his embarking; which will ſhew us how much it was a Senſe of Duty that put him upon this Undertaking, when at the ſame time he was fully appriz'd of the *great Danger* and *Hazard* of its *miſcarrying*. He went into the Aſſembly of the *States General* to take his leave of them, and deliver'd himſelf to this Effect; "That it was needleſs for him to re-"capitulate the Reaſons which induc'd him to "leave his native Country: That he hop'd, and "pray'd, GOD would endue him with Wiſdom, "Foreſight, and Courage, and not withdraw his "Arm from him in time of Need: That He "called GOD to witneſs He did not undertake "ſuch an arduous Affair but for his Glory: That "his only Aim was for the Honour of GOD, the "Welfare of their Country, and of the Chriſtian "Religion;

" Religion; and that therefore he hoped GOD " would beſtow his Bleſſing on it: And if by " the Bleſſing of GOD he ſhould attain his Ends, " it ſhould be to ſet the *States* at greater Liber- " ty, and free them from the Fear of their " Neighbours, and the haughty Tyranny of " thoſe that would enſlave them: That he had " left the Care of the Army to Prince *Waldeck*, " and earneſtly deſired the *States* to aſſiſt him, and " to be Unanimous among themſelves."

Here he ſeem'd to ſtop, and after ſome Pauſe very affectionately thus went on; " That he did " not know how GOD might diſpoſe of him, ſince " he had put on his Sword, and knew not when " he ſhould put it off; but in caſe GOD ſhould " let that befal him which had happen'd to " many others, and that he ſhould loſe his Life " in the Expedition, they would then take the " *Princeſs*, his Wife, under their Protection; " who was as well affected to that Country and " the *Proteſtant* Religion, as he himſelf was; " and he was ſatisfied that ſhe could no where " find ſuch a ſecure Place as under the Wings of " the *States*: That he had but one Thing more " to deſire, which was, that they would always " remember him in their publick and private " Prayers, as in his own he ſhould have the ſame " Regard for them." Upon this the Tears ran down his Face, whilſt the *Penſionary* return'd him an Anſwer in a very affectionate Manner.*

From this Speech we ſhould all learn, to own the Great GOD in this Day's Salvation, and to look upon it as an *Anſwer* to many *ardent Prayers*;

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* Comp. Hiſt. of *England*, Vol. III. *p.* 494.

and

and we ſhould rejoyce in the Succeſs of a Prince, who left his native Country, and his deareſt Comforts, and had even given up his Life if GOD ſaw fit he ſhould loſe it, in Attempting our Deliverance. And his Tears of Concern, ſhould methinks be requited with ſome Tears of Gratitude and Joy on our Part, when we think of all the happy Conſequences of his pious, and generous, and hazardous Undertaking.

IV. The Salvation of this Day, like that of our Text, will appear to be very glorious and ſignal if we conſider the MANNER *of its being Effected.*

When GOD ſaved *Iſrael* from their Enemies, the 5th *Verſe* of the *Pſalm* deſcribes his Manner of proceeding againſt them with great Elegancy: Thou haſt *rebuked*, —thou haſt *deſtroyed*,—thou haſt *put out their Name for ever and ever.* This we may look upon, as expreſſive of the *Manner* of our Salvation. *Firſt*, in GOD's *Rebuking* the Spirits of our Enemies, and controlling all their Meaſures; then, in *deſtroying* and diſperſing and totally ſuppreſſing of them; and at laſt, in putting out their *very Name*, and fixing an everlaſting Reproach upon it.

It was by a ſtrange inviſible Agency and Influence, that their Spirits were under *Rebuke*: They had not Courage and Reſolution to perform their Enterprizes. How ſhamefully did they ſhift about in their *Counſels*! ſometimes appointing one thing, and at other times another, and quite contrary. How ill ſupported were their *Proceedings*! ſetting on foot Proſecutions in which they were baffled, and worſted, whilſt their Oppoſers gain'd continual Advantages, and

Triumphs

Triumphs over them. So poorly had they concerted Matters as to ſome publick *Tryals*, that the Court was *diſgraced* and weakned by them, inſtead of being *ſerved* and ſtrengthened. And thus they met with continual *Rebukes* to their *Schemes* and *Tempers*. Thoſe they had impriſoned and arraign'd as *Criminals*, were acquitted and applauded as *Patriots*. And in ſome things that would more effectually have ſerved their Purpoſes, they were rebuk'd, by the Difference of Opinions and dividing of Counſels among themſelves. To give you particular Inſtances of theſe Things would be to tranſcribe the whole Hiſtory of their Debates and Proceedings. But I muſt add, that their *final* and moſt ſignal *Rebuke*, was after the landing of the *Prince* of *Orange*: When the Counſels of the *Romiſh Achitophels* were turn'd into Fooliſhneſs; the King's Heart became weak and unſtable as Water; and a *brave Army* to which the King had profeſſed he would truſt, became unactive, and was forced to retreat from one place to another, 'till at laſt all was given up into the Hands of our *glorious Deliverer*. *Thou*, O Lord! *haſt rebuked* our Enemies.

And Thou alſo haſt *deſtroyed the Wicked*. The Popes *Nuncio* with many other *Romiſh Foreigners*, were ſent out of the Kingdom. King JAMES, *abdicated the Royal Title*, and was no more to be known or owned as *King* of *England*. His Party and Adherents were diſperſed: And Multitudes of *Prieſts* and *Jeſuits*, who had been Promoters of the Sufferings of *others*, were now ſeiz'd and put in Cuſtody *themſelves*. And in a very little time, the Government was ſettled in ſuch a Manner, as proved the intire Deſtruction of the Projectors of our Ruin.

For

For we may further add, GOD *hath put out their Name from Age to Age.* Our *Popiſh* Adverſaries, beſides their Overthrow, have an Odium fix'd upon their *Names*, in our very *Statute* Books and *Acts* of *Parliament.* And theſe are ſuch Monuments of their infamous Practices and Characters, as they will never be able to deſtroy.

By ſeveral *Statutes* in Queen *Elizabeth*'s Reign their *Name* is ſpoken of with the greateſt Deteſtation. To mention one, the Statute in 35 *Eliz.* c. 2. has theſe Words: "*Sundry wicked* "*and ſeditious Perſons, terming themſelves Catholicks,* "*and being indeed Spies and Intelligencers not only for* "*her Majeſties Foreign Enemies, but alſo for rebelli-* "*ous and traiterous Subjects, born within her High-* "*neſſes Realms and Dominions, and hiding their* "*moſt deteſtable and deviliſh Purpoſes under a falſe* "*Pretext of Religion and Conſcience, do ſecretly wan-* "*der and ſhift from Place to Place within this* "*Realm, to corrupt and ſeduce her Majeſties Sub-* "*jects, and to ſtir them to Sedition and Rebellion.*"

In like Manner ſeveral *Acts* made in the Reign of King *James* I. do faſten the *higheſt Reproach* upon their Names. I will here only beg leave to recite the Words of one Act [3 *Jam.* c. 4.] "*For-* "*aſmuch as it is found by daily Experience, that* "*many of his Majeſties Subjects that adhere in their* "*Hearts to the Popiſh Religion, by the Infection drawn* "*from thence,* and *by the wicked and deviliſh Counſel* "*of* Jeſuits, Seminaries, *and* other *like Perſons,* "*dangerous to the Church and State, are ſo far per-* "*verted in the Point of their* Loyalty *and due* "Allegiance *unto the* King's *Majeſty* and Crown "*of* England, *as they are ready to entertain and* "*execute any treaſonable Conſpiracies and Practices,* "*as evidently appears by that more than barbarous*

" *and horrible Attempt, to have blown up with* Gun-
" powder *the King, Queen, Prince, Lords, and*
" *Commons in the* Houſe of Parliament *Aſſembled,*
" *tending to the utter Subverſion of the whole State,*
" *lately undertaken by the Inſtigation of* Jeſuits *and*
" Seminaries; *and in Advancement of their Reli-*
" *gion by their Scholars taught and inſtructed by them*
" *to that Purpoſe, which Attempt by the only Good-*
" *neſs of Almighty God was diſcovered and defeated:*
" *And whereas divers Perſons* popiſhly affected, *do*
" *nevertheleſs, the better to cover and hide their falſe*
" *Hearts, and with the more Safety to attend the Op-*
" *portunity to execute their miſchievous Deſigns,* re-
" pair ſome time to Church, *to eſcape the Penalty*
" *of the Laws in that behalf provided. For the*
" *better Diſcovery, therefore, of ſuch Perſons, and*
" *their evil Affections to his Majeſty,*" ſeveral
Things are enacted.

I mention theſe *Statutes* becauſe they continue in force, and have handed down from one age to another that *juſt Reproach* which is faſtned on the *Name* of *Papiſts*.

But it is my Buſineſs here more particularly to ſhew that our Salvation at the Revolution was carried thus far, to *put out the Name* of our *Popiſh* Enemies. Several Laws were made for *convicting* of them; for *removing them* from the Cities of *London* and *Weſtminſter*, &c. for *diſarming* of them; and at laſt, *diſpoſſeſſing* them of their *Eſtates*, and not allowing any, under the Name of a *Papiſt*, to have Inheritance in this Kingdom: So intirely is their *Name put out* by this Day's Salvation.

It may perhaps give you a more juſt Senſe of what is done of this Nature, to lay before you a few Particulars.

" It

" It is enacted, *That after the* 25th *of* March " 1700. *whoſoever ſhall apprehend a Popiſh Biſhop,* " *Prieſt, or Jeſuit, convict him of ſaying Maſs, or* " *exerciſing the Function of a Biſhop or Prieſt within* " *theſe Realms, ſhall have from the Sheriff of the* " *County for every ſuch Conviction* 100 *l. to be paid* " *within four Months.*" By this means the *Name* of a *Popiſh Biſhop, Prieſt,* or *Jeſuit,* is extinguiſh'd, however under Diſguiſe there may be ſome ſuch lurking among us.

Again it is enacted, " *That any Popiſh Biſhop,* " *Prieſt, or Jeſuit, who ſhall ſay Maſs, or exerciſe* " *the Function aforeſaid, and Papiſts who ſhall keep* " *Schools, or educate or board Youth within theſe* " *Realms, or the Dominions thereto belonging, and* " *Convicted thereof, ſhall ſuffer perpetual Impriſon-* " *ment within this Kingdom.*"

Again it is enacted, " *That after the* 29th *of* " September, 1700. *Perſons educated in, or pro-* " *feſſing the Popiſh Religion, who ſhall not within* " *Six Months after they attain the Age of Eighteen* " *Years, take the* Oaths *of* Allegiance *and* Supre- " macy, *and make and ſubſcribe the* Declaration of " 30. Car. 2. *in the Courts of Chancery or King's* " *Bench or Quarter Seſſions, ſhall be diſabled to in-* " *herit or take in any Wiſe any* Lands, Tenements; " or Hereditaments, *within this Kingdom; and* " *during ſuch Perſons Life, till they take the ſaid* " *Oaths, the next of Kin which ſhall be a* Proteſtant, " *ſhall have and enjoy the ſaid Lands,* &c. *without* " *accounting for the Profits received.*" And then further " *after the* 10 April, 1700. *no* Papiſt *ſhall* " purchaſe, *mediately or immediately any Lands,* " *Tenements, or Hereditaments, within this Kingdom,* " *or Profits out of the ſame; but all ſuch Eſtates or*

" *Profits out of Lands after the ſaid* 10th *of* April " *ſhall be void.*" *

So that you ſee how effectually the *Name* of our *Popiſh* Enemies is *put out*, in this Kingdom. Not on Account of their different Sentiments in Religion meerly, but for thoſe ſeditious Principles, and Pretenſions, which make 'em implacable Enemies to the *Conſtitution* and *Religion* of theſe Nations.

'Tis further obſervable in the *Manner* of *David*'s Salvation being wrought, that there was ſomething which very plainly declared the *Righteouſneſs* and *Juſtice* of *his Cauſe*. Verſe 4. And on the like Account *we* have abundant Reaſon to *rejoyce* alſo, in *our Salvation* as on this Day.

That *Religion* which the Prince of *Orange* himſelf profeſs'd, and we were ſtrugling for, was owned and ſecured in ſuch a Manner by the REVOLUTION, that the *Cauſe* ſhone brightly in every Inſtance of *Succeſs*. Thoſe *Rights* and *Liberties* which had been moſt unreaſonably invaded, were ſo immediately reſtored, and ſuch Methods taken for the future preſerving of them, that we may well uſe the Words of the *Pſalmiſt*, and ſay unto GOD, *Thou haſt maintain'd my Right, and my Cauſe, thou ſateſt in the Throne judging Right.*

A Conſciouſneſs on which ſide Juſtice and Right lay, was that which bore down our *Enemies*: And this it was that carried on our *generous Deliverer* to do ſuch Wonders as he did for us. He took effectual Care to direct all Men to honour GOD; and to look principally and ſteddily to that *Noble Cauſe*, which he was deſirous might

* See STAT. 11, and 12. *Guil.* 3. Cap. 4.

have

have the whole Glory of every thing he ſhould be enabled to effect, reſting upon it. There are I think ſome of the moſt pious and beautiful Expreſſions I ever read (conſidering upon what Occaſion, and at what time they were uſed) in the *Princes Speech*, to thoſe Gentlemen who firſt join'd him in any conſiderable Number, after his landing in the *Weſt*. One or two Paſſages I beg leave to recite. " Tho' (ſays he) we have " brought both a good *Fleet* and a good *Army* to " render theſe Kingdoms happy, by reſcuing all " Proteſtants from *Popery*, *Slavery*, and *Arbitrary* " *Power*; by reſtoring them to their *Rights* and " *Properties* eſtabliſh'd by Law, and by promoting " of *Peace* and *Trade* which is the *Soul* of *Govern-* " *ment*, and the very *Life* and *Blood* of a Nation; " yet we rely more on the Goodneſs of GOD, " and the Juſtice of our CAUSE, than on any " *humane Force* and *Power whatſoever.*" And he cloſes that Speech thus, " Let the whole World " now judge if our *Pretenſions* are not juſt, gene- " rous, ſincere, and above Price; ſince we might " have even a *Bridge of Gold* to return back. But " it is our Principle and Reſolution, rather to " *Die* in a *good Cauſe*, than *live* in a *bad* One; " well knowing that *Virtue* and *true Honour* is its " own Reward; and the *Happineſs of Mankind* " our great and only *Deſign.*"*

If in theſe and ſuch like things we obſerve the *Manner* of our Salvation's being wrought, we muſt rejoyce in it as doing the higheſt Honour to *our Cauſe*, whilſt it reflects the greateſt Diſgrace on our *Enemies*.

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* Comp. Hiſt. of *England*, Vol. III. *p.* 496.

I shall now beg leave to offer something to assist and guide your *Rejoycing* on this Occasion, and so conclude. And I apprehend our present Joy would be under the best Direction, if we could copy after that Joy which shew'd it self *just after* our happy Deliverance. For we have generally the *best Sense* of a Mercy, when it is first obtained; and therefore to keep alive or renew *such a Sense* of Things is a very full and lively Proof of our Gratitude. Let our Rejoycing then be like that of the REVOLUTION, particularly in these Two Things.

1. In those *pious Regards* which were shewn to *God* and his *Providence*. 2. In that *Charity* and *good Temper* which appeared among *all Protestants*.

1. *In those pious Regards which were shewn to God and his Providence. Then* it was the Language of *Lords* and *Commons*, "That they were highly sen-
"sible of their late great and signal *Deliverance*
"from Popery and Arbitrary Power; and desi-
"rous to their utmost Ability to express their
"Gratitude to *him*, whom it had pleased AL-
"MIGHTY GOD to make the *glorious Instru-*
"*ment*.

Then it was the Language of this *City*, "When
"we look back to the last Month, and contem-
"plate the Swiftness and Fulness of our present
"Deliverance, astonished, we think it *miraculous*."
Then it was acknowledged, "That the Prince
"of *Orange*, led by the Hand of HEAVEN, and
"called by the Voice of the *People*, had preserved
"our *dearest Interests*." And his Highness was
"told, "That he had a lasting Monument in the
"Hearts,

" Hearts, in the Prayers, and in the Praiſes of all " good Men amongſt us." And ſurely thoſe ſhall never paſs for *good Men*, who have ſince riſen up to aſperſe this *Revolution*, and the *glorious Inſtrument* of it.

But, to proceed. The Language of the *Clergy* then was, " That they gave up daily many " Thankſgivings to Almighty GOD, who had " been graciouſly pleaſed ſo wonderfully to pre- " ſerve the Perſon of the *Prince*, and to proſper " and favour his good Deſign.

The *Diſſenters* moſt fully and unanimouſly ſpoke their Gratitude both to GOD and their *Deliverer*, in a *Speech* that, for the Piety and Eloquence of it, muſt be allowed to ſhine in our *Engliſh Hiſtories*. 'Tis there ſaid, " That the Se- " ries of *ſucceſsful Events* which had attended K. " WILLIAM's *glorious Enterprize*, was ſo emi- " nent and extraordinary, that it might force an " Acknowledgment of the *Divine Providence* from " thoſe who *deny* it, and raiſe Admiration in all who " *believe* and *reverence* it. The Beauty and Speed " of this happy Work, are the bright Signatures of " *his* Hand, who *creates Deliverance for his People.* " The leſs of *Humane Power*, the more of the *Di-* " *vine Wiſdom* and *Goodneſs* has been conſpicuous " in it. If the *Deliverance* had been obtained by " fierce and bloody Battles, *Victory* it ſelf had " been dejected and ſad, and our *Joy* had been " mixed with afflicting *Bitterneſs*: But as the *Sun* " aſcending the *Horizon*, diſpels, without Noiſe, " the *Darkneſs* of the *Night*; ſo [ſpeaking to King " *William*] your *Serene Preſence* has, without Tu- " mults and Diſorders, chas'd away the *Darkneſs* " that invaded us. In the Senſe of this *aſtoniſh-* " *ing Deliverance*, we deſire, with all poſſible Ar-

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" dency of Affection, to magnify the glorious " Name of GOD, the Author of it, by whose " entire Efficacy the *Means* have been successful: " And we cannot, without a warm Rapture of " Thankfulness recount our Obligations to your " Majesty, the happy *Instrument* of it."

Would to GOD, the same Acknowledgments of a Divine Providence, and the same Disposition both to Honour GOD, and the *Instruments* of our Deliverance, with correspondent Emotions, might be in every Heart, and upon every Tongue that professes to *rejoice* in the REVOLUTION!

2. Our *present Joy* should be like that at our *first Deliverance*, in the *good Temper which then shew'd it self among all Protestants*. Something of this I have *formerly* hinted at *, but in a view quite different to that with which I now mention it. In the close of the *last Years Sermon*, on this Day, it was advis'd, " that *we should rejoice with a* " *peaceful and uniting Joy*;" which is the *only thing* I would now press you to, but from such Considerations as were not before insisted on.

The Desire of a happy *Union* among *Protestants* was, what seem'd at the *Revolution*, to animate all Parties. It was then the Language of the *Pulpit* and of the *Press*, " That the *Goodness* of GOD " appearing in such endearing Characters to us, " ought likewise to form the *like Temper* in us. " It was then complained, that our Minds have " been too much embittered on all Hands, by rea- " son of some inconsiderable Differences which " our Enemies have always manag'd so, as to en-

* The Sermon preach'd at *Black-Fryers*, *Nov.* 5. 1712.

" gage

" gage us to weaken our common Force, by di-
" viding our ſelves into Parties: And by a fatal
" Series of woeful Accidents, theſe Sparks have
" been blown up into ſuch a Flame, that they
" had almoſt quite conſumed us. But it is to be
" hoped (ſays that *Preacher* and *Writer* of the firſt Rank at the *Revolution*) " that we will ſtudy to
" be all of one Mind; or, if we cannot arrive at
" ſo great a Bleſſing, that at leaſt we will *love*
" *one another*, and remember that we are Bre-
" thren, Fellow Chriſtians, and Fellow Prote-
" ſtants, that muſt have been *deſtroyed together*,
" and therefore ſhould now ſupport and bear with
" *one another*.

In order to a more intire Agreement among our ſelves, and more effectual reſiſting and rooting out of *Popery*, it was then ſaid to be " our Buſi-
" neſs to lay a *Dead Hold upon our Bibles*, and to
" maintain the Grounds and ſubſtantial Points of
" our Religion, and to ſuffer other Things to
" take their Chance."

And whilſt *Biſhops* and *Clergy-men* of the Eſtabliſhment wrote in this Strain; the *grand Propoſal* made to K. *William* by the whole Body of the *Diſſenting Miniſters* was to the ſame Purpoſe. Dr. *Bates* in the Name of the reſt thus ſpeaks to the King: " *We are encourag'd by your* Gracious Pro-
" miſe *upon our firſt* Addreſs, *humbly to deſire and*
" *hope, that your Majeſty will be pleas'd, by your Wiſ-*
" *dom and Authority, to eſtabliſh a firm* Union *of*
" *your* Proteſtant Subjects *in the Matters of* Religi-
" on, ☞ *by making the Rule of* Chriſtianity *to be the*
" *Rule of* Conformity. —— *Our Bleſſed* Union *in*
" *the* Purity *and* Peace *of the Goſpel, will make this*
" Church *a fair and lovely* Type *of* Heaven, *and*
" *terrible to our* Antichriſtian *Enemies: This will*

" *make* England *the ſteady* Centre *from whence a*
" *powerful Influence will be derived, for the Support of*
" Reformed Chriſtianity *Abroad: This will bring*
" *immortal Honour to your* Name, *above the Trophies*
" *and Triumphs of the moſt renowned* Conquerors.
" *We do aſſure your Majeſty, That we ſhall cordially*
" *embrace the Terms of* Union, *which the* Ruling
" Wiſdom *of our* SAVIOUR *has preſcribed in his*
" WORD".

Upon this, the whole Cauſe of the *Diſſenters* now reſts; and, I think, ſtands firm: And tho' we could not upon theſe Terms be united to the *Church* of *England* as was hop'd and deſired; yet I truſt we ſhall never want, or go about to ſet up any *other Terms* of *Union* amongſt *our ſelves*. I am ſure we cannot, without ſhameful Inconſiſtency, make any *Humane Compoſure* or *Device* neceſſary to be owned and ſubſcribed as a Means of *Union* and good *Agreement*, among our ſelves, whilſt we expect our Brethren of the *Church* of *England* ſhould inſiſt ONLY on thoſe *Terms* of *Union* which the *ruling Wiſdom of our Saviour has preſcribed in his Word*.

I wiſh with all my Soul, that ſome *Expedients* may be found out to *heal our Breaches*: But if the *Goſpel it ſelf*, as left us by *Chriſt* and his *Apoſtles*, be not thought an *Inſtrument ſufficient* to promote and ſecure *Peace* and *Concord*; I deſpair of ever ſeeing any *Explications* of it, or *Conſequences* drawn from it, or any *Engine* of Authority and Power, that ſhall be effectual to unite us.

Let what was propoſed as the *Terms* of *Union* at the REVOLUTION, be allowed to be ſufficient *now*. And *let us not love in Word* or *in Tongue only, but in Deed and in Truth*.

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There were *ſome* uniting and generous Sentiments *juſt after the* REVOLUTION, that were ſo unhappily born down, I am afraid it will be to little purpoſe to aim at reviving them. However, they *deſerve* Regard; and ought to be mention'd, as reflecting a Glory on the Names of thoſe *Peers*, who ſo nobly diſtinguiſh'd themſelves, by leaving their *Proteſt* upon Record, when Matters were carried againſt them. Their Sentiments are thus expreſſed: "(1.) That an hearty Union among "*Proteſtants*, was a greater Security to the *Church* "and *State*, than any *Teſt* that could be invented. "(2.) That an Obligation to *Receive the Sacra-* "*ment* in *Churches*, was now a *Teſt* on the *Prote-* "*ſtants*, rather than on the *Papiſts*; and as long "as it was ſo continued, there could not be that "hearty and perfect Union among *Proteſtants* as "had always been wiſh'd, and was at this Time "indiſpenſably neceſſary. And *laſtly*, That a "greater Caution ought not to be required from "ſuch as were admitted into *Offices*, than from "the Members of the *Two Houſes of Parliament*, "who were not obliged to *Receive the Sacrament*, "to enable them to ſit in either Houſe."

Were it poſſible for ſuch Sentiments as theſe to be revived ſo as to take Effect, our Joy would then be very great indeed, in that the Salvation of this Day would be rendered much more compleat.

IT was publickly declared by K. WILLIAM, "That a ſingle Deliverance was the leaſt Part "of his Care, but his main End was to ſe- "cure the Nation from relapſing into its for- "mer Miſeries any more." And through the Goodneſs of GOD we have now a KING ſeated on the Throne, that ſeems to be endu-

ed with a *double Portion* of the Spirit of Government; and fitted to carry our Salvation to its higheſt Pitch. There is nothing too great or generous to expect from the *preſent Adminiſtration*, if our own Sins and Follies do not put a Stop to our Mercies.

May the GOD of Heaven direct the enſuing *Parliament* into all thoſe Meaſures that may promote the Welfare and Proſperity of the Nation. May Peace and a *happy Reconciliation* be in the King's Houſhold. And may we have Reaſons to rejoice in this Day's Salvation, on Account of thoſe Succeſſive Bleſſings which may riſe up in that illuſtrious Family, to adorn the Throne of theſe Nations from Age to Age. And may we all *conſider the great Things* GOD has *done for us*, ſo as *to fear the Lord, and ſerve him in Truth with all our Heart.*

To him *who reproves Kings for the ſake of his* People, and who *pulls down one and ſets up another*, be Glory and Dominion for ever. *Amen.*

ERRATA:

Page 6 line 17. *for* intended *read* pretended. p. 32. l. 10. *for* Emotions *read* Expreſſions. ibid. l. 21. *for* only thing *read* very thing.

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APPENDIX.

A *Bill* being preſented in the *Houſe of Lords*, in the Year 1688, for *abrogating the former* Oaths of Supremacy *and* Allegiance, *and appointing* other *Oaths* in their Stead; upon the ſecond Reading, a ſelect *Committee* of the *Houſe* was ordered to draw up Two Clauſes: The one *To explain the* abrogating *of the ſaid* Oaths; and the other *To take away the Neceſſity of* Receiving the Sacrament, *to make a Man capable of enjoying any Office, Employment, or Place of Truſt.* This Clauſe was rejected by the *Majority*; whereupon *Seven Lords* proteſted againſt limiting *Offices* by the *Sacramental Teſt.* Their Reaſons are printed in *p.* 35. of the foregoing Sermon.

After this, another *Clauſe* was offered to be inſerted, *To prevent the* Receiving the Sacrament of the Lord's Supper, *upon any other Account than in* Obedience *to the Holy* Inſtitution *thereof:* And to Provide, *That any Man ſhould be ſufficiently qualify'd for any Office, Employment or Place of Truſt, who within a Year before or after his Admiſſion or Entrance thereinto, did* Receive the Sacrament of the Lord's Supper, *either according to the Uſage of the* Church of England, or *in any other* Proteſtant Congregation,

on, *an could produce a* Certificate, *under the Hands of the Miniſter, and Two other credible perſons*, But this *Clauſe* being alſo rejected by the Majority, ſeveral *Lords enter'd their Diſſent* to that Rejection for the following Reaſons.

1. " Becauſe it gives a great Part of the *Proteſtant* Freemen of *England*, Reaſon to complain " of *Inequality*, and *Hard Uſage*, when they are " excluded from publick Employments by *Law*: " And alſo becauſe it deprives the King and " Kingdom of divers Men fit and capable to " ſerve the Publick, in ſeveral Stations; and " that for a meer Scruple of *Conſcience*, which can " by no Means render them ſuſpected, much leſs " diſaffected to the preſent Government.

2. " Becauſe His Majeſty, as the common " and indulgent Father of His People, having " expreſs'd an earneſt Deſire of *Liberty* for *tender* " *Conſciences*, to His *proteſtant* Subjects; and my " Lords the *Biſhops* having, divers of them, on " ſeveral Occaſions, profeſs'd an Inclination to, " and own'd the Reaſonableneſs of ſuch a chri- " ſtian Temper; We apprehend it will raiſe Suſ- " picion in ſome Mens Minds, of ſomething elſe " than the Care of *Religion*, or the *Publick*, and " different from a Deſign to heal our Breaches, " when they find, that by confining *Secular Em-* " *ployments* to *Eccleſiaſtical Conformity*, thoſe are " ſhut out from *Civil Affairs*, whoſe Doctrine " and Worſhip may be *tolerated* by Authority of " *Parliament*; there being a *Bill* before Us, by " Order of the *Houſe*, to that Purpoſe: Eſpeci- " ally when, without this excluſive Rigour, the " *Church* is ſecur'd in all Her *Privileges* and *Pre-* " *ferments*; no Body being hereby let in to them " who is not ſtrictly *Conformable*.

3. " Be-

3. " Becauſe, to ſet Marks of Diſtinction and " Humiliation on any Sort of Men, who have " not rendred themſelves juſtly ſuſpected to the " Government, as it is at all times to be avoid- " ed by the Makers of juſt and equitable Laws, " ſo may be particularly of ill Effect to the " *Reformed* Intereſt at Home and Abroad, in " this preſent Conjuncture, which ſtands in need " of the united Hands and Hearts of all *Prote-* " *ſtants*, againſt the open Attempts and ſecret " Endeavours of a reſtleſs *Party*, and a potent " *Neighbour*, who is more zealous than *Rome* it- " ſelf, to plant *Popery* in theſe Kingdoms; and " labours with the utmoſt Force to ſettle his " *Tyranny*, upon the Ruins of the *Reformation*, " all through *Europe*.

4. " Becauſe, it turns the Edge of a Law (we " know not by what Fate) upon *Proteſtants*, and " Friends to the *Government*, which was intended " againſt *Papiſts*, to exclude them from Places of " Truſt, as Men avowedly dangerous to our " *Government* and *Religion*: And thus, the *taking* " *the Sacrament*, which was enjoin'd only as a " Means to Diſcover *Papiſts*, is now made a Di- " ſtinguiſhing Duty amongſt *Proteſtants*, to wea- " ken the Whole by caſting off a Part of them.

5. " Becauſe, *Myſteries of Religion*, and *divine* " *Worſhip*, are of divine Original; and of a Na- " ture ſo wholly diſtinct from the *ſecular Affairs* " of Politick Society, that they cannot be appli- " ed to thoſe Ends; and therefore the *Church*, by " the Law of the Goſpel, as well as common " Prudence, ought to take care, neither to " *offend tender Conſciences* Within itſelf, nor give " *Offence* to thoſe Without by mixing their *ſacred* " *Myſteries* with *ſecular Intereſts*.

6. " Be-

6. "Becauſe, we cannot ſee how it can conſiſt "with the Law of God, common Equity, or the "Right of any Free-born Subject, that any one "be puniſh'd without Crime. If it be a Crime, "not to take the *Sacrament* according to the U-"ſage of the *Church of England*, Every One ought "to be puniſh'd for it; which no Body affirms: "If it be no Crime; thoſe who are capable, and "judg'd fit for Employments by the King, ought "not to be puniſh'd with a Law of Excluſion, "for not doing that which 'tis no Crime to for-"bear.

"If it be urg'd ſtill, as an effectual *Teſt* to "diſcover and keep out *Papiſts*, the taking the "*Sacrament* in thoſe *Proteſtant Congregations* where "they are Members, and known, will be at leaſt "as effectual to that Purpoſe.

FINIS.